DIVERS PROVERBS

By NATHAN BAILEY

1721

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Divers Proverbs

YALE UNIVERSITY PRESS
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NEW HAVEN

DIVERS PROVERBS

WITH THEIR
EXPLICATION & ILLUSTRATION

Compiled and Methodically Digeſted
as well for the Entertainment of the
Curious as the Information of the
Ignorant and for the Benefit
of Young Students. Artificers.
Tradeſmen & Foreigners who
are deſirous thorowly
to underſtand what
they Speak. Read
or Write

By NATHAN BAILEY

ANNO DOMINI 1721

WOOD-CUTS By ALLEN LEWIS

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A Word to the Diſcerning Reader.

A PROVERB is the Wiſdom of Antiquity *cryſtallized* into a Pithy Phraſe but if it be not poſſeſſ'd of the Proper Pedigree, be it ever ſo *Brilliant*, it is at beſt but a Baſtard Brat or a Sorry Upſtart *avoided* alike by the Learned and *flouted* by the Vulgar. Its Patent of Nobility demands that it be Witty and Handſome in *Admonition;* Dignified in *Diſcourſe;* and Rapid as a Rapier in *Rebuke.* Combining Wit with Wiſdom and Brevity with Brain it may afford a Refuge for the Rogue or be a Solace for the Saint; it proves at times a Crutch for the Cripple to ſave his ſhins and anon, a Cudgel for the Curate to thwack Sinners to Salvation.

Proverbs were held in high *Eſteem* by the Antients as is Shewn by Holy Writ in the collection of Quaint Saws and Approved Apophthegms compiled by King Solomon in the intervals of *relaxation* betwixt his arduous Duties as a

 Lawgiver

Lawgiver and as an Architect. Plato, Plutarch and Erasmus accounted them as Worthy of the Dignity of Study and the moderns have proven them an *Eaſy* Method of inſtruction for the *Young and Fooliſh* while engaging the attention of the *Graybeard.*

A Proverb generally *conveys* more to the Brain than is *uttered* to the Ear, nevertheleſs its Proper Underſtanding is of Eaſier attainment than the aptneſs of its application for it ſhould never be ſerved as the Gooſe but only as the Sauce which imparts *Zeſt* to what otherwise might prove to be of doubtful flavour. In the hand of an *Artificer* of Diſcourſe a Proverb is a Hammer that drives the Nail home and clinches it, and he is a poor Craftſman who uſes two nails where one ſhould ſuffice.

Jno. F.

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Divers Proverbs

DIVERS PROVERBS

A Burnt Child dreads the Fire.

THIS Proverb intimates, That it is natural for all living *Creatures*, whether rational or irrational, to conſult their own Security, and Self-preſervation; and whether they act by Inſtinct or Reaſon, it ſtill tends to ſome care of avoiding thoſe things that have already done them an Injury; and there are a great many Old ſayings in ſeveral Languages according to the Purport of this Proverb: The *Hebrews* ſay, כן דנכתיה חויא חבלא מדחול ליה : the *Greeks*, Παθὼν δέ τε νήπιος ἔγνω; the *Latins*, *Piſcator ictus ſapit*; and the *French*, *Chien eſcaude craint l'eau froide.*

As you brew ſo you ſhall bake.

THIS Proverb is applicable to ſuch as act Hand over Head, in Matters of Moment, without the Precaution of good Counſel and Advice; and all the Slips, Miſmanagements and Afflictions of both Old or Young, through Raſhneſs or Overſight, are expoſ'd to this bitter Taunt; *As they have brew'd e'en ſo let them bake.*

Every Bean has its Black.

THIS is an excuſatory Proverb for the common Failings of Mankind; and intimates, that there is no Man *perfect* in all Points, wiſe in all Reſpects, or awake at all Hours; and is a Satyr againſt Cenſoriouſneſs; and accordingly, *Vitiis nemo ſine naſcitur*, ſays *Horace*; and the *Greeks* ſay, Πάσαισι κορυδαλλίσιν χρὴ λόφον ἐγγενέσθαι; and the *Italians*, *Ogni grano ha la ſua ſemola.*

It is an ill wind that blows no body good.

THIS Proverb intimates that the Diſpenſations of *Providence* are never entirely and univerſally *ill in themſelves*, tho they may be *very afflicting* to ſome particular Perſons, for that at the ſame Time they are to the Advantage of others; as if a *Sickneſs* invades a City, it turns to the Profit of *Phyſicians*; if a *Conflagration* lays great part of a City in Aſhes, or a Tempeſt deſtroys a Navy, it helps *Builders* to a good Stroke of Work; if a Fleet of *Merchants Ships* ſink in a Storm, or fall into the hands of Pirates, it is to the *enriching* of ſuch who have Store of ſuch Merchandizes by them: So that *Unius diſpendium alterius eſt compendium*, as ſay the *Latins*; and *A quelque choſe mal heur eſt Bonne*, the *French*; Πουλύποδος κεφαλῇ ἔνι μὲν κακὸν, ἐν δὲ καὶ ἐσθλόν, the *Greeks*; and אין רע שאין בו טוב, the *Hebrews*.

What is bred in the Bone will never be out of the Flesh.

THIS Proverb is applied to such as imitate some Vice of their Parents; and intimates, That Persons naturally addicted to any Vice, will scarce ever be reclaimed afterwards by the Art of Rhetorick, or the Power of Persuasion, Authority, or Command: So say the *Latins*, *Lupus pilum mutat, non mentem*; the *Greeks*, Ξύλον ἀγκύλον οὐδέποτ' ὀρθόν; the *Hebrews*, מכלבא בישא גורא טבא לא נפיק.

One Bird in the Hand is worth two in the Bush.

THIS Proverb intimates, That Possession is a mighty Matter, and precautions us not to run the Hazard of a *certain Loss* for an *uncertain Gain*; and teaches us that FUTURITIES

 are

are liable to *Diſappointments*; no depending on *ſhall* or *will* HEREAFTER, and no commanding *Things out of our Hand* five Tenſes *diſtant* from *Fruition*. It ſeems to have been borrowed either of the *Hebrews*, who ſay, מבא צפורתא בפחא ממאה פורחים or *Greeks*, who ſay, Νήπιος ὃς τὰ ἕτοιμα λιπὼν ἀνέτοιμα διώκει, Heſiod; and the *Romans* peremptorily ſay, *Spem pretio non emo*; and the *French*, *Mieux vaunt un tenez, que deux vous l'aurez.*

A Cat may look upon a King.

THIS is a ſaucy Proverb, generally made uſe of by pragmatical Perſons who muſt needs be cenſuring their Superiors, and take it by the worſt Handle, and carry it beyond its Bounds: For tho' Peaſants may look at and honour *Great Men*, *Patriots* and *Potentates*, yet they are not to ſpit in their faces.

 I talk

I talk of Chalk and you of Cheefe.

ALL the Impertinence in *Converſation*, *Commerce*, or *Buſineſs*, is reprehended by this Saying, where the Company do not make a Harmony in their *Diſcourſe* nor keep to the Point in *Queſtion*. Verſion of the *Latin*, *Ego de caſeo loquor tu de creta reſpondes*.

Charity begins at Home.

THIS Proverb is an excuſatory Reply to importunate Solicitations, for either Alms or Aſſiſtance, beyond a prudential Charitableneſs or Generoſity; it intimates, that Self-love is the Meaſure of our Love to our Neighbour. It is the ſame in Senſe with Terence, *Proximus ſum egomet mihi*, *Lat.* and the *Greek*, Φιλεῖ δ' ἑαυτοῦ μᾶλλον οὐδεὶς οὐδένα.

 Cut

Cut your Coat according to your Cloth.

THIS Proverb contains good Advice to People of all Ranks and Degrees, to balance *Accounts* betwixt their *Expences* and their *Incomes*, and not to let their Vanity lead them, as we say, *To out-run the Conſtable*; and ſo ſay the *Latins*, *Sumptus cenſum ne ſuperet*; and the *French*, *Fol eſt qui plus deſpend, que ſa rente ne vaut.*

What can't be cur'd muſt be endur'd.

THIS is a conſolatory Proverb, applicable to Perſons under the Preſſure of ſome inevitable Calamity; and adviſes to make a Virtue of Neceſſity, and not aggravate but alleviate the Burthen by patient bearing, according to the Latin, *Levius fit Patientiâ quicquid corrigere nefas.*

Curs'd Cows have ſhort Horns.

THIS Proverb is ſarcaſtically apply'd to ſuch Perſons, who, tho' they have *Malignity* in their Hearts, have *Feebleneſs* in their Hands, diſabling them from wreaking their *Malice* on the Perſons they bear Ill-will to. Alſo, under this ridiculous Emblem of *Curſ'd Cows*, inveterate Enemies are couch'd, whoſe barbarous Deſigns are often fruſtrated by the Intervention of any over-ruling Providence, according to the *Latin*, *Dat Deus immiti cornua curta bovi.*

Much falls between the Cup and the Lip.

THIS is a cautionary Proverb, applicable to ſuch ſanguine Perſons, who too confidently depend upon *future* Expectations, unthoughtful of the *preventional* Contingencies

 that

that may intervene; it is only a Verſion of the Latin, *Multa cadunt inter calicem ſupremaque labia*; as that of the *Greek*, Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου; as alſo the *French*, *De la Main a la bouche ſe perd ſouvent la ſoupe.*

No longer pipe no longer dance.

THIS Proverb is a *Reflection* upon the *mercenary* and *ungrateful* Tempers of too many People; and is alſo a good *Memento* of *Prudence*, intimating that *Misfortune* will have few or no Friends; for *ungrateful* and *mercenary* People, tho' they have had twenty good Turns done them formerly, will dance no longer than while the *Muſick* of this Proverb obliges them for their Pains; nor budge no further than they have Money to pay them for their continued Services: *Dum fervet Olla vivit amicitia*, ſay the *Latins*; and רחימא קדמאה ליח את כפר ביה ſay the *Hebrews*.

 He

He who has a mind to beat a Dog, will eaſily find a Stick.

THIS Proverb is generally apply'd to ſuch Perſons who out of Prejudice or ill Deſign, ſeek Occaſion of Blame and Scandal againſt other Perſons, and aggrandize the moſt pardonable Infirmities into flagrant Crimes; it ſeems to be borrow'd of the Latin, *Qui vult cædere canem, facilè invenit fuſtem.*

Naught is never in Danger.

THIS Proverb intimates, that *little Things* are ſafe under the *Contempt* of the World, for that their *Inſignificancy* ſecures them againſt all *Apprehenſion*, *Danger*, and *Violence*; for whatſoever is *deſpicable*, *uſeleſs*, and good for nothing, is ſafe under the Security of this old Saying, to all Intents and Purpoſes; for *Rete non*

 tenditur

tenditur milvio, ſay the *Latins*. But the Adage is commonly apply'd by the common People upon any Providential Deliverance, making a Banter of God's Mercy, and laughing at their own or others Preſervation or Security under the Protection of Heaven, and frequently with this Profane Addition, *If he had been good for any Thing, he had broke his Neck, been drowned*, &c., as if *Impiety* were the only Preſervative againſt *Caſualties*.

Faint Heart never won fair Lady.

THIS Proverb animates to *Conſtancy* and *Reſolution* in any honourable Undertaking, having a more extenſive View than the Courting of a *Miſtreſs*: It intimates the *Injurioufneſs* of being *low-ſpirited* and *deſpairing*, in that a *Dejection of Mind* will, in all Probability, *fruſtrate* the Succeſs; for that *Deſpair* is the Parent of *Ruin*; in that it diſpirits a Man, and enfeebles

 or

or enervates his whole Force. *Le Couard n'aura belle amie*, ſay the *French*. And indeed a *low-ſpirited* Perſon, who is terrified with *Diſappointments* and *Difficulties*, is as unfit for *Arms* as *Amours*, nay, *Civil Affairs* too. But *Courage*, on the other hand, makes *Difficulties* which to Appearance at firſt ſeem *unſurmountable*, give way; for *Audentes fortuna juvat*, as ſay the *Romans*: whereas Ἀλλὰ γὰρ οἱ ἀθυμοῦντες ἄνδρες οὔποτε τρόπαιον ἐστήσαντο, ſay the *Greeks*.

Faſt bind, faſt find.

THIS Proverb teaches that People being generally *looſe* and *perfidious*, it is a great Point of *Prudence* to be upon our Guard againſt *Treachery* and *Impoſitions*, in all our Dealings and Tranſactions, either in *Buying*, *Selling*, *Borrowing*, or *Lending*, in order to preſerve a good *Underſtanding* and a laſting *Friendſhip* among natural Correſpondents.

 Like

Like Father like Son.

THIS Proverb does not only intimate the Force of *Nature*, but alſo of *Example*; as much the Strength of *Imagination* and *Practice* in the *latter*, as the violent Bent of *Inclination* in the *former*. 'Tis true, that Children, though not always, are generally like the *Father* or *Mother* in their *Minds*, as well as their Bodies; the *Faculties* of the *former* commonly run in a *Blood*; and as for the *Features* and *Complexion* of the *latter*, they often look as if they were caſt in the *ſame Mould*: But I preſume the Point of the Proverb, is chiefly directed at their *Examples*; and that ſuch as are the *Parents*, as to *Vice* or *Virtue*, ſuch are too commonly the *Children;* that the *ill Examples* of a *vicious* Father almoſt univerſally tend to the *debauching* a Son; when the *good Precepts* and *Examples* of a *virtuous* Father go a great Way to the forming a *virtuous* one. *Mali corvi, Malum ovum*, ſay the *Latins*; and, Οὐδέποτε ἐκ σκίλλης ῥόδα φύεται, ſay the *Greeks*.

 A Fool's

A Fool's Bolt is ſoon ſhot.

THE Inſtruction of this Proverb lies in *governing* the Tongue with *Diſcretion* and *Prudence*. 'Tis a Lecture of *Deliberation*, *Courteſy* and *Affability* in Company, or *Fidelity* and *Secreſy* in Affairs. It is alſo a Satyr againſt *babbling* or *blurting* out a raſh unlucky Word to the Prejudice of a Perſon; whatever comes uppermoſt, without any Regard to *good Manners*, or *Sobriety*. The Proverb ſeems to be as ancient as *Solomon*, who ſaid כל רוחו יוציא כסיל And, *Quicquid in buccam venerit effutit*, ſay the *Latins*.

Birds of a Feather flock together.

EVERY Fowler knows the Truth of this Proverb; but it has a further Meaning than the *Aſſociation* of *irrational* Creatures: It intimates that *Society* is a powerful *Attractive*, but

 that

that *Likeneſs* is the Lure that draws People of the *ſame* Kidney together, *A Covey of Partridges* in the Country is but an Emblem of a *Company of Goſſips* in a Neighbourhood, *a Knot of Sharpers* at the Gaming-Table, *a Pack of Rakes* at the Tavern, *&c.* That one *Fool* loves another, one *Fop* admires another, one *Blockhead* is pleaſed at the *Aſſurance*, *Conceit* and *Affectation* of another; and therefore herd together. *Pares cum paribus facillimè congregantur*, Latin; Ὡς αἰεὶ τὸν ὁμοῖον ἄγει Θεὸς ὡς τὸν ὁμοῖον, Greek.

Out of the Frying-Pan into the Fire.

THIS Proverb is uſually applied to Perſons, who, impatient under ſome ſmaller *Inconveniency*, and *raſhly* endeavouring to *extricate* themſelves, for want of *Prudence* and *Caution*, *intangle* themſelves in Difficulties greater

 than

than they were in before; So *Saulter de la Poile & ſe jetter dans les braſes*, ſay the *French*; *Incidit in Scyllam cupiens vitare Charibdim*, the *Latins*; and Εἰς τὸ πῦρ ἐκ καπνοῦ, the *Greeks*.

He ſets the Fox to keep his Geeſe.

THIS Proverb reflects upon the ill Conduct of Men in the Management of their Affairs, by intruſting either *Sharpers* with their *Money*, *Blabs* with their *Secrets*, or *Enemies* or *Informers* with their *Lives*: For no Obligation can bind againſt *Nature*: A *Fox* will love a *Gooſe* ſtill, though his Skin be ſtript over his Ears for it; and a *Common Cheat* will always follow his old Trade of *tricking his Friend*, in ſpite of all *Promiſes* and *Principles* of *Honour*, *Honeſty*, and *good Faith*. Agreeable to the *Engliſh* is the *Latin*, *Ovem Lupo commisisti*; and the *Greek*, Τοῖς κυσὶ τοὺς ἄρνας.

ALLEN
LEWIS
FECIT.

As ſure as God's in Glouceſterſhire.

THIS Proverb is ſaid to have its Riſe, on Account that there were more rich and mitred Abbies in that, than in any two Shires in *England* beſides; but ſome from *William* of *Malmſbury* refer it to the Fruitfulneſs of it in Religion, in that it is ſaid to have return'd the Seed of the Goſpel with the Increaſe of an hundred Fold.

Every Man thinks his own Geeſe Swans.

THIS Proverb intimates that an inbred *Philauty* runs through the whole Race of *Fleſh* and *Blood*, and that Self-love is the Mother of *Vanity*, *Pride*, and *Miſtake*. It turns a Man's *Geeſe* into *Swans*, his *Dunghill Poultry* into *Pheaſants*, and his *Lambs* into *Veniſon*. It *blinds* the Underſtanding, *perverts* the Judgment, *de-*

 praves

praves the Reaſon of the otherwiſe moſt modeſt Diſtinguishers of Truth and Falſity. It makes a Man ſo fondly conceited of himſelf, that he prefers his own *Art* for its *Excellency*, his own *Skill* for its *Perfection*, his own *Compoſitions* for their *Wit*, and his own *Productions* for their Beauty. It makes even his *Vices* ſeem to him *Virtues*, and his *Deformities Beauties*; for ſo *every Crow thinks her own Bird faireſt*, though never ſo black and ugly. *Suum cuique Pulchrum*, ſay the *Latins*.

Good Wine needs no Buſh.

THIS Proverb intimates, That *Virtue* is valuable for it *ſelf*; and that *internal Goodneſs* ſtands in need of no *external Flouriſhes* or Ornaments; and ſo we ſay, a *good Face needs no Band*. It ſeems to be of a *Latin* Original; as *Vino vendibili hederâ ſuſpenſâ nihil opus eſt*; and accordingly the *French* ſay, *A bon vin il ne faut point d'enſeigne*.

Kifſing goes by Favour.

THIS Proverb is a Reflection upon Partiality, where particular Marks of Kindneſs and Bounty are beſtow'd on Perſons who are Favourites, whether they deſerve it, or no, when Perſons more meritorious are neglected. But thus it will be where Perſons are led more by Humour than Judgment; ſo ſay the *Romans*, *Trahit ſua quemque voluptas*, and the *Greeks*, Οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς.

A Lark is better than a Kite.

THIS Proverb intimates, that Things are not to be valued by their Bulk, but according to their intrinſick Worth and Value; that a little which is good, is better than a great deal of that which is good for nothing; and ſo ſay the *Latins*, *Ineſt ſua gratia parvis*, and the *Greeks*, Μέγα βιβλίον, μέγα κακόν.

All

All goes down Gutter-Lane.

THIS Proverb is applied to thoſe who ſpend all in Drunkenneſs and Gluttony, mere Belly-Gods, alluding to the *Latin* Word *Guttur*, which ſignifies the Throat.

As wiſe as a Man of Gotham.

THIS Proverb paſſes for the Periphraſis of a Fool, and an hundred Fopperies are feigned and father'd on the Townfolk of *Gotham*, a Village in *Nottinghamſhire*.

As good as George of Green.

THIS *George of Green* was that famous *Pindar of Wakefield*, who fought with *Robin Hood* and *Little John*, and got the better of them as the old Ballad tells us.

 Save

Save a Thief from Hanging, and he'll cut your Throat.

THIS Proverb is as ſevere a *Lecture* againſt doing an *unthankful* Perſon a *Kindneſs*, as againſt *ſaving a Thief from the Gallows*, intimating that there is as much *Imprudence* in the *one*, as *Danger* in the other; for nothing can engage an *Ingrate* againſt abuſing his *Benefactor*, or a *Thief unhang'd againſt cutting his Friend's Throat.* Thus ſay the *Romans*, *Perit quod facis ingrato*; and the *French*, *Otez un vilain du Gebet, il vous y mettra.*

Jack will never make a Gentleman.

THIS Proverb teaches, that every one will not make a Gentleman, that is *vulgarly* called ſo, now-a days: There is more than the bare Name required, to the making him what he ought to be by *Birth*, *Honour* and *Merit*: For

let

let a Man get never ſo much Money to buy an *Eſtate*, he cannot purchaſe one Grain of GENTILITY with it, but will remain JACK in the Proverb ſtill, without *Learning*, *Virtue*, and *Wiſdom*, to *enrich* the Faculties of his Mind, to *inhance* the Glory of his Wealth, and to *ennoble* the Blood; for put him into what Circumſtance you pleaſe, he will diſcover himſelf one Time or other, in Point of Behaviour, to be of a mean Extract, awkward, ungenteel, and ungenerous, a *Gentleman* at Second-hand only, or a vain-glorious *Upſtart*: For *you cannot make a ſilken Purſe of a Sow's Ear*; *Ex quovis ligno Mercurius non fit*, ſay the *Latins*.

Harm watch, Harm catch.

THIS Proverb intimates, that *Malice*, *Spite*, and *Envy*, are generally Self-murderers upon the Upſhot; that to intend, ſtudy, or contrive any *Harm* to our *Neighbours*, is Bird-lime all over, and will catch *ourſelves* at laſt.

This,

This, though Perſons are generally apt to forget in the Raging of their Anger, or in Inſenſibility, is a trite Adage, and accordingly סברון ואתה פתון למחפת, ſay the *Hebrews*, and *Sibi parat malum, qui alteri parat*, ſay the *Latins*.

It is a good Horſe that never ſtumbles.

THIS Proverb intimates to us, that there is no Creature that ever went upon four *Legs*, but has made ſome falſe Step or other; and that every Mother's Son of us, who goes upon two, hath his *Slips* and his *Imperfections*; that there is no Perſon in the World without his *weak Side*, and therefore pleads a Pardon for Miſtakes, either in *Converſation* or *Action*, and puts a Check upon intemperate *Mockery*, or uncharitable *Cenſure*. And ſo the *French* ſay, *Il n'y a bon cheval, qui ne bronche*; and *Quandoque bonus dormitat Homerus*, ſays *Horace*.

 Hungry

Hungry Dogs will eat dirty Pudding.

THIS Proverb is uſed by way of Satire againſt thoſe Perſons whoſe impetuous *Luſts* make them demean themſelves beneath their *Quality*; for tho' 'tis certain, *dirty Water* will quench *Fire*, and a mean *Punk* ſatisfy or cool a burning *Luſt*, yet thoſe who uſe them are either very *needy*, or not very *nice*. The Proverb is alſo taken in another Senſe, and is a ſevere Satire againſt all our *unneceſſary Varieties* and *Delicacies of Food*, and dictates the beſt Way of Living in the World, with an Inſtruction of *Temperance*, *Health*, and *Frugality*, only to *drink* when we are a *dry*, and to *eat* when we are *hungry*, for that there is nothing ſo *wholeſome*, or ſo *reliſhing* as true Hunger, according to the Proverb, *Hunger's the beſt Sauce*. Thus ſay the *Hebrews*, כלבא בכפנא אפילו גללי מבלע; the *Greeks*, Τοῖς σίτου ἀποροῦσι οἱ ὄροβοι, and the *Latins*, *Jejunus rarò Stomachus vulgaria temnit*, and *Fames eſt optimum*

timum condimentum. The *French*, *A la Faim, il n'y a point de mauvais pain*, and the *Italians*, *L'aſino chi ha fame mangia d'ogni ſtrame.*

He that would live at Peace and Reſt, Muſt hear and ſee, and ſay the Beſt.

THIS Diſtich is a Dehortation from *Cenſorioufneſs* and *Detraction*; it teaches not to *expoſe* and *heighten*, but to *cover* and *extenuate* the *Imperfections* and *Failings* of others, under the Penalty of procuring our own *Diſquietude*, and risking our *Tranquillity*. Whether it be originally *Engliſh*, *French*, *Italian*, or *Latin*, I ſhall not determine, but they all have it in a Diſtich.

Oy, voy & te tas, ſi tu veux vivre en paix. French.
Odi, vedi, tace, ſeu voi viver in pace. *Italian.*
Audi, vide, tace, ſi tu vis vivere in pace. *Latin.*

Sue a Beggar and catch a Louſe.

THIS Proverb is a witty Lampoon upon all *indiſcreet* and *vexatious* Lawſuits commenced againſt *inſolvent* People; for what can be more ridiculous than to ſue a *Beggar*, when the Action muſt needs coſt more than he is worth? It puts a Man's *Prudence* quite out of Queſtion, though it puts his *Satisfaction* of *Revenge* and *Malice* quite out of Doubt; for, according to another Proverb, *What can we have of a Cat but her Skin*; *Rete non tenditur accipitri, nec milvio*, ſay the *Latins*, and πένητος ἀνδρὸς οὐδὲν ἀσφαλέστερον, ſay the *Greeks*.

Many Hands make Light Work.

THIS Proverb is a proper Inducement to animate Perſons to undertake any *Virtuous* Attempt; either for the Relief of the *Diſtreſſed*, the Succour of the *Oppreſſed*, or the

 Vindication

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Vindication and Defence of *Religion* and *Property*, againſt *potent* Oppreſſors or Invaders; for that however *difficult* and *unſurmountable* the Attempt may appear to a feeble *few*, yet an *united* Force will make it not only *practicable*, but *eaſy* too, according to the *Latins*: *Multorum manibus grave levatur onus*, and the *Greeks*, πλεόνων δέ τε ἔργον ἄμεινον. Homer.

Fat Paunches make lean Pates.

THE Edge of this Proverb is turned upon Exceſs in *Eating* and *Drinking*, as an Enemy to the *Clearneſs* of *Underſtanding*, and *Vivacity* of *Wit*; it is either transferr'd from, or at leaſt is confirmed by the *Latin*, *Pinguis venter non gignit tenuem ſenſum*, and the *Greeks*, Παχεῖα γαστὴρ λεπτὸν οὐ τίκτει νόον.

 Give

Give a Man Luck and throw him into the Sea.

THIS Proverb, *in terminis*, favours a little too much of *Heatheniſm* or *Profaneneſs*; but it may very well befit a *Chriſtian* Mouth, if that which the Vulgar call *Luck*, and the Learned *Fortune*, be denominated *Providence*; for if that be on a Man's Side, you may throw him into the Sea, and not be actually and legally guilty of Murder. This was verified in the Prophet *Jonah*. *Sors Domina Campi*, ſay the *Latins*; and the *Greeks*, Θέλω τύχης σταλαγμὸν, ἢ φρενῶν πίθον.

Money makes the Mare to go.

THIS Proverb is a good Leſſon of *Induſtry* in our Calling, and *Frugality* in our Expences, intimating its Uſefulneſs, in that it *clothes* the Naked, *feeds* the Hungry, and buys a Crutch for the Cripple, as Horace ſays,

 Scilicet

Scilicet uxorem cum dote, fidemq; & amicos,
Et genus, & formam, regina pecunia donat.

In a Word, it carries on all the Buſineſs upon Earth, and there is nothing to be done without it in any Affair, either of Neceſſity or Convenience, and by its Aſſiſtance we may almoſt work Miracles, as ſay the *Greeks*, Ἀργυρίαις λόγχαισι μάχου, καὶ πάντα κρατήσεις, and rightly ſince, *Pecuniæ obediunt omnia*, *Latin*, which is a trite Adage, and owes its Original to Solomon's הכסף יענה את הכל. Money anſwers all Things.

Much falls between the Cup and the Lip.

THIS Proverb is a good Dehortation from too ſanguine a Dependance upon future Expectations, tho' very promiſing; intimating that the moſt promiſing Hopes are often daſh'd in Pieces by the Intervention of ſome un-

forefeen and unexpected Accident; ſo ſay the *Latins*, *Multa cadunt inter calicem ſupremaque labra*; and the *Greeks*, πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου; and *Ben. Syra*, כלתא עלתה לגיננא ולא ידעה מה מטילה.

Little Pitchers have great Ears.

THIS Proverb is a good Caution to *Parents* and others, not to uſe too much *Freedom* in Diſcourſe before *Children*: For that their Senſe of hearing is not only as quick or quicker than *older People*, but alſo becauſe *they have long Tongues as well as wide Ears*, and their *Innocence* often divulges what their *Elders* would have kept ſecret: therefore, *Maxima debetur puero reverentia*, ſays *Juvenal*; and *Ce que l'infant oit au Foyer eſt bien toſt cognen juſque au Monſtieur*, ſay the *French*; and בחקלא דאית ביה אזגרין לא תימר מילה מסטירין ſay the *Hebrews*.

 Many

Many talk of Robin Hood who never ſhot in his Bow.

THIS *Robin Hood* was a famous Robber, and ſtoried to be an expert Archer in the Time of King *Richard* the Firſt, about the Year 1200; his principal Haunt was about *Shirewood* Foreſt in *Nottinghamſhire*. This Proverb is applicable to all ignorant *Pretenders* and *Braggadochio's* whatſoever, either in *Knowledge* or *Buſineſs*. It intimates that *bragging* and *boaſting* are common Impertinences in Converſation, equally among *Travellers* and *Soldiers*, as well as *Poets* and *Painters*, who never out-did Nature yet, but only in the *Lye*. But they who pretend themſelves to be what they are *not*, will always be prating of what they do not know. So, *Non omnes, qui Citharam tenent, Citharoedi ſunt*, ſay the *Latins*; Πολλοὶ μὲν ναρθηκοφόροι, παῦροι δέ τε Βάκχοι, the *Greeks*; and *Molti parlan di Orlando, chi non videro mai ſuo brando*, the *Italians*.

Need

Need makes the old Wife trot.

WHETHER we borrow'd this Proverb of the *French*, *Beſoign fait vieille troiter*, or the *Italian*, *Beſogno fa trotar la vecchia*, I ſhall not determine, being all three the ſame *verbatim*; but it intimates the great Power of *Neceſſity*, which does not only make the *young* and *luſty* go a trotting to relieve their *Neceſſities*, but alſo makes *old People*, who have one Foot in the Grave, to beſtir their Stumps. *Neceſſity* makes the *Weak* ſtrong, the *Decrepid* active and nimble, the *Cripple* walk: It gives Vigour and Life to the moſt languiſhing and feeble *Starveling*; makes the Lame find his Legs, excites the moſt *Obſtinate* to lead or drive at the Will and Pleaſure of his Maſter. *Durum telum neceſſitas*, ſay the *Latins*, and Ἀνάγκῃ οὐδὲ θεοὶ μάχονται, the *Greeks*, though that ſeems to favour too much of a *Stoick Fatality*.

Better play at ſmall Game than ſtand out.

THE meaning of this Proverb is, that Perſons ſhould not indolently ſit down in *Indifference*, leave off all *Honeſt Endeavours*, and not do any Thing *at all*, becauſe they can't preſently attain to do *what* they *wou'd*: *Qui non poteſt quod vult, velle oportet quod poteſt*, ſay the *Latins*; and פשוט נבילתא בשוקא ושקיל אגרא ſay the *Hebrews*.

Give him a Rowland for his Oliver.

THIS Proverb in *terminis* is modern, and owes its riſe to the *Cavaliers* in the time of the *Civil* Wars in *England*, who by way of Rebuff gave the Antimonarchical Party a General *Monk* for their *Oliver Cromwell*; but as to the matter of it, it ſeems to proceed from the ancient *Lex Talionis*, or Law of Retaliation, *an Eye for an*

Eye,

Eye, and a Tooth for a Tooth, and *Par pari retuli*, ſay the *Latins*; and of *Homer's* Οἷόν κ' εἴπῃς τοῖόν κ' ἐπακούσαις, *Gr.* many make a Handle to return *Railing for Railing*; but Chriſtians ought to be of a better Spirit, maugre the private Revenge either of hard Words or rude Actions, as ſay the *Hebrews*, אם אמר לך חד אזניך דחמר לא תיחוש תריין עביד לך פרומבי.

Give him a Rowland for his Oliver.

ANOTHER Rendition of this Proverb is this; *Rowland, viz.* General *Monk*, or as others explain it King *Charles* the Second, who ſome ſay (tho not very beautiful himſelf, yet got very fine Children) ludicrouſly called *Rowley*, alluding to a Stallion of that Name kept in the *Meuſe*, which tho ill favoured himſelf, yet got very fine Colts; as it is reported the Lord *Rocheſter* told his Majeſty, when he ask'd him the Reaſon of that Nickname.

Penny Wiſe, and Pound Fooliſh.

THIS Proverb ſeverely laſhes ſuch Perſons who are *thrifty* to an Error in *ſmall*, but *neceſſary* Expences, but profuſely *extravagant* in *unneceſſary* ones; intimating, That the Wiſdom of ſuch *Parſimony* is no leſs *Fooliſh*, than the ſaving a Cask of Wine at the *Tap*, while they are turning it out at the *Bung-Hole*. *Ad menſuram aquam bibentes, ſine menſura offam comedentes, Latin.* Μέτρῳ ὕδωρ πίνοντες, ἀμέτρως μάζαν ἔδοντες, *Gr.*

He that reckons without his Hoſt muſt reckon again.

THIS tho a tippling Proverb, has a farther Meaning than Perſons making their own Reckoning at a Tavern or Alehouſe, and is uſually applied to ſuch Perſons, who are apt to

be partial in their own Favour, flattering themſelves with the Advantages they fanſy to be on their ſide in any Affair, and making no Allowances for the Diſadvantages that will or may attend them; ſo *Chi fa conto senza l'Hoſte fa conto due volte*, ſay the *Italians*; and *Qui compte ſans ſon hoſte il lui convient compter deux foix*, the *French*.

Proferred Service ſtinks.

THIS Proverb indicates the Perverſity of ſuch Perſons who contemn all Civilities that are offered to them voluntarily, and ſet a value upon none but what are obtained with Difficulty: It is alſo frequently applied in the way of Trade, where Perſons commonly ſuſpect ſome Defect in profer'd Commodities, and value them at but a very low Rate; ſo *Merx ultronea putet*, ſay the *Latins*; and *Merchandiſe offerte eſt a demi vendue*. F.

The Receiver is as bad as the Thief.

THO this Maxim ſeems more cenſorious than the Law, which inflicts only Tranſportation on the Receiver, and Death on the Felon; yet it is true in Fact, becauſe ſuch Perſons are in their Principles as diſhoneſt, tho they have not Courage to venture their Necks in the Employment; according to the *Greek*, Ἀμφότεροι κλῶπες, καὶ ὁ δεξάμενος, καὶ ὁ κλέψας.

Reckon not your Chickens before they are hatched.

THIS Proverb has its riſe from the *Vanity* of *Anticipating* our *Enjoyments* before we come at them; we're always *brooding* in our *Deſires* and *hatching* in our *Minds* what we would have to *come to paſs*, before Things are *ripe* for it: and this *Haſtineſs* oftentimes makes us

 overſhoot

overſhoot our *Reaſon*, and forfeit our *Prudence*, in reckoning that our own, that is not ſo much as in *Being*. But this Proverb dehorts us from ſpeaking confidently of our having, or as good as having *Things* in our *Power* and *Poſſeſſion*, which are far off ſtill, only in *Expectancy* and depend wholly upon *Providence*; and not as the *Latins* ſay, *Ante victoriam canere triumphum*. And the *Greeks*, Πρὸ τῆς φακῆς αὐξάνειν τὴν λοπάδα.

It's neither Rhyme nor Reaſon.

THIS old Saw is uſually applied to ſuch Perſons as are impertinent either in Diſcourſe or Writing, and it is indeed an intolerable Fault to be neither; for tho Rhyme be but a jingle, it affords Delight by the Muſicalneſs of its Cadence, when for want of both Rhyme and Reaſon it neither delights the Senſe nor improves the Intellectuals. 'Tis probable it had its Original

 from

from the famous Sir *Thomas More*, Lord Chancellor of *England*, in the Time of King *Henry* the VIII. of whom it is ſtoried, that an Author asking Sir *Thomas's* Judgment of an impertinent Book, he bid him turn it into Verſe, which he did, and ſhew'd it to Sir *Thomas*, who replied, *Why ay, now 'tis ſomething like, now 'tis Rhyme, but before 'twas neither Rhyme nor Reaſon.*

What is got over the Devil's Back will be ſpent under his Belly.

THIS Proverb is uſed of ſuch covetous Perſons, who have, by *unjuſt*, *fraudulent*, and *oppreſſive* Methods, amaſs'd to themſelves worldly Riches; it intimates that ſuch *ill-gotten* Wealth is commonly waſted by a *profuſe Heir* in *Riot* and *Luxury*, and ſeldom deſcends to the third Generation. *Malè parta malè dilabuntur*, ſay the *Latins*, and מרבה הונו בנשך ובתרבית לחונן דלים יקבצנו the *Hebrews*.

To buy a Pig in a Poke,

A PROVERB applied to ſuch Perſons as buy a thing unſeen.

Robin Hood's Pennyworths.

THIS Proverb is uſually applied to ſuch as having gotten any Thing diſhoneſtly, ſell it at a Price much below the Value, according to the Proverb, *Lightly come, lightly go*; and *Robin Hood* is alluded to becauſe being an expert Archer, and ſo coming eaſily by it, he could afford to ſell Veniſon as cheap as Neck-Beef; according to the *Latins*, *Aurea pro æreis*, and the *Greek* χρύσεα χαλκείων: but others on the contrary apply it to ſuch as would buy lumping Pennyworths, ſtill alluding to *Robin*, but upon another Conſideration, *viz.* his being a Robber, who tho, as *Camden* calls him, *Prædonem*

 mitiſſimum,

mitiſſimum, the moſt gentle and generous of Thieves, when Caſh run low, would have what he wanted at his own Rate, which his Chapmen were forc'd to take, or elſe he would have it for nothing.

He looks one way and rows another.

WE are beholden to *Watermen* for this Proverb, who firſt helped us to the Hint, but yet they are not the Mark it aims at; for while they do ſo, they are but doing their Duty, and contentedly go *backwards themſelves*, to help their *Paſſengers forward* in their Journey: but the Point of it is directed at *Sycophants*, and hollow-hearted *Hypocrites*, who while they pretend to be carrying on the Intereſt of their *Friends*, mean nothing leſs, and are at the ſame time undermining them. *Altera manu fert lapidem, panem oſtentat altera*, ſays *Plautus*; Δεξιὰν εἰς ὑπόδημα, ἀριστερὰν εἰς ποδόνιτρον. Ariſto.

 A Rolling

A Rolling Stone gathers no Mofs.

THERE are a Set of People in the World of ſo unſettled and reſtleſs a Temper, and such Admirers of Novelty, that they can never be long pleaſed with one way of living, no more than to continue long in one Habitation; but before they are well enter'd upon one Buſineſs, dip into another, and before they are well ſettled in one Habitation, remove to another; ſo that they are always buſily beginning to live, but by reaſon of Fickleneſs and Impatience, never arrive at a way of living: ſuch Perſons fall under the Doom of this Proverb, which is deſign'd to fix the Volatility of their Tempers, by laying before them the ill Conſequences of ſuch Fickleneſs and Inconſtancy. *Saxum volutum non obducitur Muſco*, ſay the *Latins*; Λίθος κυλινδόμενος τὸ φῦκος οὐ ποιεῖ, the *Greeks*; *Pierre qui roule n'amaſſe point de mouſſe*, the *French*; and *Pietra moſſa non fa muschio*, the *Italians*.

It is good to make Hay while the Sun ſhines.

THO' this good honeſt, *Induſtrious* Proverb is made a *Stalking-Horſe* to the groſſeſt Villanies, and wiredrawn to countenance a thouſand baſe Practices, as the *temporizing* and *trimming* of *Turn-Coats*, *Cheating*, *Injuſtice*, *Drunkenneſs*, *Laſciviouſneſs*, and all the Iniquities upon the Face of the Earth, Perſons laying hold of *Opportunity* of Satiating their impious *Appetites* under the Umbrage of it, yet notwithſtanding all the Miſapplications the true *Meaning* of it is highly *Moral.* It is a great Encouragement to *Virtue* and *Goodneſs*, it teaches us to let no *Time* (which often ſeems to be put into our Hands by *good Providence*) ſlip thro' our Fingers, of *ſerving God, and doing Good* to ourſelves or our Neighbours: For that the Sun will not *ſtand* ſtill for us as it did for *Joſhua* in *Gibeon*, nor *Slacken* its Courſe, for ſuch ſlow, negligent, idle, trifling, inſignificant

 Mortals

Mortals as we are, upon the little Occaſions of Ambition, Preferment, Learning or Livelihood; it therefore teaches to be *active* and *vigorous*, to take Time by the Fore-lock, which is bald behind, and being paſt can't be laid hold on; according to the *Latin*, *Fronte capillata eſt, poſt eſt occaſio calva*; and the *Greek*, Οὐκ αἰεὶ θέρος ἐσσεῖται, ποιεῖσθε καλίας.

Near is my Shirt, but Nearer is my Skin.

SOME Friends are nearer to a Man than others: Parents and Children than other Relations: Relations than Neighbours, and Neighbours than Strangers; but above all, a Man is neareſt to himſelf. *Charity begins at home*; but

 this

this Charity at home ſtands in a ſlippery Place, upon the Brink either of an ungenerous *Self-Love*, or of a foreign extravagant *Affection*; and it is very apt to ſlide into one or other of theſe diſcommendable Extremes. The Adage indeed intimates, That we ought to value our Bodies more than our Goods; to part with our Clothes off our Backs, rather than have our Skins ſtripp'd over our Ears; that our Charity and Hoſpitality ſhould commence at our own Houſes, for the Entertainment of our Families, Relations, and Friends; yet it does not mean, that it ought always to lie ſneaking at home, and never ſhew itſelf abroad; it ſhould be as extenſive as the Light, and beſtow here and there a kind Ray upon Strangers, as well as boſom Friends and Acquaintance, according to our Circumſtances, tho not ſo as to make a Man a *Felo de ſe* by his good Offices to others. *Ma chemiſe m'eſt plus proche que ma Robe*, Fr. *Tunica pallio propior*, Latin. *Plus prés eſt la Chair que la Chemiſe*, Fr. Ἀπώτερον ἢ γόνυ κνήμη, Gr.

 One

One Man had better fteal a Horfe than another look over the Hedge.

THIS Proverb does not juſtify Stealing at all; it means very honeſtly and is only a ſmart Turn upon all partial Proceedings, as well in private Judgments as publick Trials. It intimates that when great Rogues are in Authority, and have the Laws againſt Oppreſſion and Robbery in their own hands, little Thieves only go to pot for it; and that inferior Pirates are puniſhed with Death at the Gallows, while great Offenders live ſafe and ſecure under the Helm of Government. This proverb is for doing all People Juſtice a like, from the higheſt to the loweſt, and in all Caſes whatſoever, either of *Defert* or *Demerit*. We live indeed in a thieving, cheating, and plundering Age: *Cozening* is become a topping Trade, only we have got a genteeler way of ſtealing now, than only to take a man's Horſe from under him on the Highway, and a little looſe Money out of his

 Pocket;

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Pocket; our *Rapparees* are Men of better Breeding and Faſhion, and ſcorn to play at ſuch ſmall Game, they ſweep away a noble Eſtate with one ſlight Bruſh, and bid both the *Gallows* and *Horſe-Pond* defiance; and the Mob is not always juſt in this Point, for one Pick-Pocket deſerves a Horſe-Pond as well as another, without any regard to Quality or fine Clothes. But *Dat Veniam Corvis, vexat cenſura Columbas*, ſay the *Latins*.

He makes a Rod for his own Breech.

THIS Proverb is uſually applied to ſuch Perſons who for want of Penetration into the Conſequences of Things, and of the Qualification of knowing Men, are often prevailed upon by the Artifices of deſigning Perſons to do thoſe things, which will in the Conſequence ſenſibly affect themſelves while they deſign them only for others, deeming themſelves ſecure: As

alſo ſuch revengeful Spirits, who proſecute their private Reſentments againſt others with ſuch an unwary Precipitateneſs, that the heavieſt Part of the Puniſhment frequently falls to their ſhare. Οἱ αὐτῷ κακὰ τεύχει ἀνὴρ ἀλλῷ κακὰ τεύχων, ſay the *Greeks*, and Ἐπὶ σεαυτῷ τὴν σελήνην καθελεῖς. *In tuum ipſius caput Lunam deducis*, Latin.

The more Haſte the worſe Speed.

THIS Proverb is a good Monition to *Calmneſs* and Sedateneſs in the management of any Buſineſs; it is a Reprehenſion of precipitate and hurrying Tempers, who frequently, by over-eagerneſs, mar what is under their Hands; it is much the ſame in ſenſe with our common Proverb, *Haſte makes Waſte*, and there are ſeveral Proverbs in ſeveral Languages to the ſame Pur-

 port:

port: *Qui trop ſe haſte en Cheminant, en beau chemin ſe fourvoye ſouvent,* ſay the *French. Qui nimis propere, nimis proſpere*; and *Nimium properans ſerius abſolvit*, the *Latins*: and it likewiſe anſwers to the *Feſtina lentè*: and accordingly, *Tarry a while, that we may make an end the ſooner*, was the common ſaying of Sir *Amias Pawlet.* Ἡ ἀκανθὶς ἐπειγομένη τυφλὰ τίκτει, ſay the *Greeks*; which is of much the ſame Import, as *Canis feſtinans cæcos parturit catulos*, among the *Latins.*

When the Sky falls we ſhall catch Larks.

THE Lark is a lofty Bird, and ſoars perhaps as high as any of the Inhabitants of the airy Regions; and if there be no other way of coming at them, till the Sky falling down on their Heads bears them down into our Hands, we ſhall be little the better for 'em. This Proverb is

 uſually

uſually apply'd to ſuch Perſons who buoy themſelves up with vain Hopes, but in Embryo, ill conceived, and as likely not to go out half their Time, or not to laſt till their Accompliſhment; as fondly as the Lad who ſeeing the Lord Mayor in his pompous Proceſſion, said, *See what we muſt all come to*! *Ad illos redis qui dicunt, Si cælum ruat*, Latin. Θᾶττον ποιήσει μέλι κάνθαρος ἢ γάλα κώνωψ, Greek.

'Tis too late to ſpare when all is ſpent.

SOME Perſons are ſo much for *Enjoyment* in the *preſent* Tenſe, that they cannot think of being *thrifty* but *in futuro*, and by that means often from an opulent Fortune, precipitate themſelves into a Condition of Indigence. To ſuch Perſons this Proverb is a good Admonition to Frugality and Providence, and not by Exceſſes and

 Luxury,

Luxury, to out-run the Conſtable; and not to forget Parſimony, while we have ſomething left to ſpare: It likewiſe holds good in a Thriftineſs of our Time not to be continually procraſtinating and putting off neceſſary Duties, till we have no Time left us to perform them in. *Serò in fundo parſimonia*, ſays *Seneca*. Δεινὴ δὴ ἐνὶ πυθμένι φείδω, ſays *Heſiod*.

One Swallow does not make Summer.

ALL the falſe as well as fooliſh Concluſions, from a *particular* to an *univerſal Truth*, fall under the Cenſure of this Proverb. It teaches, that as he that gueſſes at the Courſe of the Year by the Flight of one ſingle Bird, is very liable to be miſtaken in his Conjecture; ſo alſo a Man cannot be denominated *Rich* from one *ſingle* Piece of Money in his Pocket, nor accounted

 univerſally

univerſally good from the Practice of one *ſingle Virtue*, nor *temperate* becauſe he is *ſtout*, nor *liberal* becauſe he is exactly *juſt*: that *one* Day cannot render a Man completely happy in point of *Time*, nor *one Action* conſummate his Glory in Point of *Valour*. In ſhort, the Moral of it is, That the right way of Judging of Things, beyond Impoſition and Fallacy, is not from Particulars, but Univerſals. *Una hirundo non facit ver*, ſays *Horace*. Τὸ ἔαρ μία χελιδὼν οὐ ποιεῖ, *Ariſtot.* from whence we borrow it.

When the Steed's ſtolen, ſhut the Stable Door.

THIS Proverb is not only levelled at a careleſs Groom, but has a more extended Aim; it intimates, that 'tis a mighty Imprudence to neglect the weighing of all the Cir-

 cumſtances

cumſtances of an Action, both as to Time and Place, before we venture upon doing what perhaps we may repent of in the Event to our Great Shame or Damage. This is generally the Wiſdom of the World, when the Thing is over, we are as wiſe as Experience can make us. Almoſt all the Miſcarriages of Mankind are for want of Thinking: After-Wit is commonly dear bought, and we pay for it either with Misfortune, Anxiety, or Sorrow; for there is no unthinking a Misfortune, after it has befallen us for want of Precaution and Foreſight: an After-thought may inhance our Trouble, but can't relieve our Diſtress; it may prevent like Inconvenience for the future, but it cannot make any Satisfaction for what is paſt. *Serrar la Stalla quando ſ'han perduti i buovi*, ſay the Italians. *Eſt temps de fermer l'eſtable quand les Chevaux en ſont allés*, the French. *Quandoquidem accepto claudenda eſt janua damno*, the Latins. And Προμηθεύς ἐστι μετὰ τὰ πράγματα, the Greeks.

 After

After ſweet Meat comes ſour Sauce.

THIS Proverb is an excellent Monition to *Temperance* and *Sobriety*, for that whatſoever is *exceſſive* and *unreaſonable*, either in our *Actions* or our *Paſſions* and *Appetites*, in either drinking or eating to *Gluttony*; either in point of Wit, Mirth, or Wantonneſs to *Intemperance;* of Luſt, Leachery, or Lewdneſs to *Iniquity*, will certainly make the ſweeteſt Meat we can eat riſe as ſour as a Crab in our Stomachs; for that there is rank *Poiſon* in the Tail of all *unlawful* Pleaſures, a *bitter* Sweet, or a *deadly* ſour Dreg in the bottom of the Veſſel, which will be *Wormwood* and *Gall* in the Belly. *Poſt gaudia Luctus*, ſay the *Latins*. Ἐξ ἀπραξίας πράγματα, ſay the *Greeks*; and גם בשחק יכאב לב ואחריתה שמחה תוגה the *Hebrews*.

A Shoemaker muſt not go beyond his Laſt.

THE moral Inſtruction of this Proverb, is, That Perſons, though *skilful* in their own *Art*, ought not to *meddle* or *make* with Things out of their own *Sphere*, and not preſume to *correct* or *amend* what they do not *underſtand*. The Proverb is only the *Latin Ne ſutor ultra crepidam*, in an *Engliſh* Dreſs; and firſt took its Authority from a Story of the celebrated Painter *Apelles*, who having drawn a famous Piece, and expoſ'd it to publick View, a Cobler came by and found Fault with it, becauſe he made too few *Latchets* to the *Goloſhoes*: *Apelles* mends it accordingly, and ſets it out again, and the next Day the *Cobler* coming again, finds Fault with the whole *Leg*; upon which *Apelles* comes out, ſaying, *Cobler, go Home and keep to your Laſt.* Accordingly ſay the *Greeks*, Σπάρταν ἔλαχες, ταύταν κόσμει.

The Traceys have always the Wind in their Faces.

THIS old Saw is founded on a fond and falſe Tradition, which reporteth, that ever ſince *Sir William Tracey* was moſt active among the four Knights who killed *Thomas Becket*, Archbiſhop of *Canterbury*, it is impoſed on the *Traceys* for miraculous Penance, that whether they go by Land or Water, the Wind is always in their Faces. If this were ſo (ſays Dr. *Fuller*) it was a Favour in a hot Summer to the Females of that Family, and would ſpare them the uſe of a Fan.

To cut large Thongs out of another Man's Leather.

THIS Proverb is not only levelled at a *Cutter* to a Shoemaker, who does not *contrive* and *cut out* his Maſter's Leather to the beſt Advantage; but it aims at all thoſe Per-

ſons,

ſons, who, *niggardly* to an Exceſs of *their own*, would fain gain the Character of *Generous* or *Charitable* at other People's Expences, and ſo are very *liberal* of *other* People's Pockets to ſave their own, either in *Donations* of *Amity* or *Alms*, and do as *Eraſmus* ſays, *Ex alieno tergore lata ſecare lora*, Latin; and *French*, *Il coupe large curroye du cuir d'autruy*; and the *Greek*, Τἀλλότριον ἀμᾶν θέρος.

Too much of one Thing is good for nothing.

THIS Proverb is an Apophthegm of one of the Seven Wiſe Men of *Greece*. Some attribute it to *Thales*, and ſome to *Solon*, Μηδὲν ἄγαν, Gr. It is generally applied by way of *Reprehenſion* to ſuch Perſons, who, when by ſome witty *Drollery* or *Banter*, they find they have diverted the Company, pleaſed with the Conceit of their own Wit, they either draw

 it

it out to that Length, 'tis ſo fine that no body can perceive it but themſelves; or they carry on the Jeſt till it grows *troubleſome* and *nauſeous*, forgetting, that tho a *little* Wit in Company, like *Salt* at a Table, makes Converſation *reliſhing*, yet they muſt love ſavoury Bits very well, that can dine out of a *Salt-Seller*. *Eſt modus in rebus*; *ſunt certi denique fines*, *Quos ultra citraque nequit conſiſtere rectum*. Hor.

One good Turn deſerves another.

IN this Proverb the Vice of *Ingratitude* is arraigned; it intimates that mutual Offices of Love, and alternate Helps or Aſſiſtances, are the Fruits and Iſſues of true Friendſhip, that it is both meet and comely, and juſt and equitable, to requite Kindneſſes, and to make them amends who have deſerved well of us: *Qui plaiſir fait*, *plaiſir requiert*, ſay the *French*; and *Gratia gratiam parit*,

 the

the *Latins*; Χάριν χάρις τίκτει, the *Greeks*; and the *Hebrews* רחימא קדמאה ליח את כפר ביה.

He fteals a Goose, and gives the Giblets in Alms.

THIS Proverb points at ſuch Perſons, who by Acts of Injuſtice, Oppreſſion, and Fraud, amaſs to themselves large Eſtates, and think to atone for their Rapine by doing ſome charitable Acts while they are alive, or when they can no longer poſſeſs them, by leaving their Lands in *Mortmain*, to pious and charitable Uſes, as building and endowing Hoſpitals, Alms-Houſes, and other Acts of Beneficence (commendable indeed, when done from a truly Chriſtian Charity) but they who think by thus paying *Paul*, to atone for their robbing *Peter*, entertain an Opinion highly diſparaging the Juſtice of the Almighty. Parallel to this is the *Hebrew Adage*, נפא ומחלקא בחזורין לבישא.

An

An old Dog will learn no Tricks.

THIS Proverb intimates, that Old Age is *indocile* and *untractable*; that if antient Perſons have been put into a *Wrong* Way at firſt, the Force of a long *contracted Habit* is ſo ſtrong, and their *Indiſpoſition* to learn, and *Averſion* to be taught, ſo violent, that there is no Hopes of reducing them to the *Right*. *Senex Pſittacus negligit ferulam*, ſay the *Romans*; and Νεκρὸν ἰατρεύειν καὶ γέροντα νουθετεῖν, ταὐτόν ἐστι, the *Greeks*.

If you truſt before you try, You may repent before you die.

UNDER this Proverbial Diſtich is couch'd a good Leſſon of Caution and Circumſpection, not to chooſe a Friend on a ſudden, or make Perſons our Intimates, and repoſe a Confidence in them by entruſting them with

 our

our Secrets and private Concerns, before we have experienced their Integrity; it alſo cautions Perſons againſt too eaſy a Credulity in buying upon the Credit of Perſons unknown, without deliberately weighing in their Minds whether the things are equal in value to the Price of the Purchaſe. Πίστει χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα, *Greek*; therefore it was an antient Precept, Μέμνησο ἀπιστεῖν; and the *Hebrews* ſay, אל תסתכל בקנקן אלא במה שיש בו.

Where vice goes before, vengeance follows after.

THE Notion of *Impunity* often animates ill-diſpoſed Perſons to the Commiſſion of *flagrant Crimes*, which would never have been perpetrated, had the Verity of this Proverb been impreſſed in the Minds of thoſe Delinquents:

 for

for certain it is, however ſlowly Vengeance may ſeem to move, it will aſſuredly overtake the Offender at laſt; and by how much it is the longer in coming, being once arrived, it will fall on them the heavier, according to that Maxim, *Tho Juſtice has leaden Feet, it has iron Hands*; and ſo, *Rarò antecedentem ſceleſtum deſeruit pede pœna claudo.* Hor.

Nothing venture, nothing have.

THIS Proverb, tho it does not licenſe an inconſiderate *Raſhneſs*, in running *Hazards*, maugre all *Probability* of Succeſs; yet it is a Spur to Induſtry and Reſolution in any Undertaking; it dehorts from ſuch a *Puſillanimity* and Cow-heartedneſs as to be *inactive* at the *Apprehenſion* or *Appearance* of any Danger or Diſappointments that may poſſibly occur, ſo as to make a Perſon renounce the very Hopes of

 ſucceeding

ſucceeding in a Preferment, Profit, or Accommodations of Life, for want of Courage to ask a Favour, to demand a Right, to defend or fight for a Liberty or Property. *Chi non s' arriſchia, non guadagna*, ſay the *Italians*; *Qui ne s' adventure, ne a cheval ny a mule*, the *French*; and, *Quid autem tentare nocebit?* the *Latins*.

Virtue which parleys is near a Surrender.

AS in fortified Places beſieged by an Enemy, and well provided to hold out, the valiant Soldiers, who are reſolutely bent to defend it, ſcorn to treat or capitulate with the Enemy; but receive their diſhonourable Offers with Contempt and Diſdain: So when Virtue, the Fortreſs of the Soul (which ought to be defended with the utmoſt Obſtinacy) is attack'd by bold Aſſailants, they who are reſolutely bent to defend

 it,

it, will hearken to no Terms, but repulſe diſhonourable Offers with Indignation. And when once a Woman lends a liſtening Ear to Offers, tho never ſo high, as to the Surrender of her Chaſtity, 'tis odds if ſhe do not ſurrender it upon very low ones in the Upſhot. *Virtus quæ facilem pravo præbet aurem, non ægrè cedit.* L.

Well begun is half ended.

ALL the *Actions* and *Enterprizes* of Mankind labour under the *Reflection* of this quaint *moral Sentence*, whether they be *prudent* or *imprudent* in the Undertaking, and *good* or *bad* in the Acompliſhment. It intimates that Perſons ſhould be very deliberate and adviſed in the beginning of an Undertaking; for that to *begin well* is the only way to quicken and diſpatch the *End*, let it be what it will. It intimates that there is a great deal of Difficulty in beginning well, and

 that

that a falſe Step at firſt Start is hardly to be recovered afterwards: That the work does not coſt half ſo much Trouble as the Deſign of it; that it is an eaſy Matter to make way when the Ice is broke. It reflects upon falſe Foundations and fooliſh Projects. And it holds good from Morality and worldly Affairs to Religion, That a good beginning is a fair Step to a good Ending. *Dimidium facti, qui benè cœpit, habet*, ſay the *Latins*; and Ἀρχὴ ἥμισυ παντός, *Ariſt.*

All is well that ends well.

IT is plain matter of fact, that the End crowns all Things, and that every Thing is not to be judg'd amiſs that may appear ſo for the preſent. A worldly *Misfortune*, if it quickens our *Diligence* and *Induſtry*; a ſevere Fit of *Sickneſs*, if it promotes our *Piety*, and makes us amend our Lives, is *well*, tho for the preſent no Affliction

 ſeems

ſeems joyous but grievous: For a *happy Death* is the never-failing Portion of a *well-ſpent Life*, which always ends in eternal Bliſs and Glory. The beſt way of *judging* of Things, beyond Miſtake, is by the iſſue or Event of them. *Finis coronat Opus*, ſay the *Latins*; and, Ἀλκυονίδας ἡμέρας ἄγει, the *Greeks*.

Many Words will not fill a Bufhel.

THIS Proverb is a ſevere Taunt upon much *Talking*: Againſt great Promiſers of doing what they never intend to perform; a Reflection upon thoſe Perſons, who, ſo they can but be *Miſers* of their own Pockets and Service, will be down-right Prodigals of fair Words; but they, according to another Proverb, *butter no Parſnips*; and ſo, *Re opitulandum, non verbis*, ſay the *Latins*.

The Younger Brother the better Gentleman.

THOUGH this Proverb contradicts their Notions who think ſuch Perſons only the *beſt Gentlemen* who have the *largeſt Eſtates*, and it being the cuſtom of *England* for the Eldeſt Son to go away with the *whole Patrimony*, it may to them ſeem a Paradox: but as it is grounded on a different Notion, ſo there have been and are plentiful Inſtances to confirm the Truth of it; for while the *Elder Brother* of a Houſe depending on his *Eſtate*, is either indulged by *Parents*, or gives up himſelf to an *indolent* Humour, that his Soul in his Body, like a Sword in the Scabbard, ruſts for want of life, thinking his Eſtate ſufficient to gentilize him, if he have but only the Accompliſhment of a *Fox-Hunter*, or a *Country Juſtice*; the *Younger Brother* being put to his ſhifts, having no Inheritance to depend upon, by plying his Studies hard at Home, and accompliſhing himſelf by Travels

 Abroad,

Abroad, oftentimes, either by *Arts* or *Arms*, raiſes himſelf to a conſpicuous pitch of Honour, and ſo becomes much the better Gentleman: For 'tis *Manners makes a Man*, which was the uſual motto *William of Wickham*, Biſhop of *Wincheſter*, and founder of the College there, and of New College at *Oxford*, inſcribed on the Places of his Founding.

One ſcabbed Sheep marrs a whole Flock.

THIS Proverb is apply'd either to ſuch Perſons who being *vicious* themſelves, labour to debauch thoſe with whom they converſe; or to ſuch, who not careful enough in preſerving their own *Virtue*, expoſe themſelves to the Contagion of *Vice*, by aſſociating with thoſe who are *vicious*; it admoniſhes of the *Danger* of ſuch ſociety it being like an Infectious Diſtemper,

 and

and therefore ought to be *carefully* and *induſtriouſly* avoided. It is a trite Truth, and has the Teſtimony of ſeveral Nations to confirm it. *Grex totus in agris unius ſcabie cadit & porrigine Porci*, Juvenal. Χωλῷ συνοικῶν κἂν ὑποσκάζειν μάθοις, Plutarch. *Ne faut qu' une brebis rogneuſe pour gaſter tout le Troupeau*, French. *Una pecora infetta n'ammorba una ſetta*, Ital. טב לבישא לא תעביד ובישא לא מטי לך the *Hebrews*.

Tread on a Worm and it will turn.

THIS Proverb is generally uſed by Perſons who have received *groſs Inſults* and *Injuries* from others (which they have for ſome time bore with *Patience*) to excuſe their being at laſt tranſported to ſome Warmth of *Reſentment* and *Paſſion: Habet & muſca ſplenem*, ſay the *Romans*; and, Ἔνεστι κἂν μύρμηκι κἂν σέρφῳ χολή, the *Greeks*.

Brag is a good Dog, but Holdfaft is a better.

THIS Proverb is a Taunt upon *Braggadoccio's*, who talk big, boaſt, and rattle: It is alſo a *Memento* for ſuch who make plentiful Promiſes to do well for the future, but are ſuſpected to want Conſtancy and Reſolution to make them good.

The Belly has no Ears.

THIS Proverb intimates, that there is no arguing the Matter with Hunger, the Mother of Impatience and Anger. It is a prudent Caution not to contend with hungry Perſons, or contradict their quarrelſome Tempers by ill-tim'd Apologies or Perſuaſions to Patience. It is a Lecture of Civility and Diſcretion, not to

 diſturb

diſturb a Gentleman at his Repaſt, or trouble him with unſeaſonable Addreſſes at Meal-Time. From *Venter non habet aures*, Latin; the *French* say *Ventre affame n'a point d'Oreilles.*